846 self had to get up sooner and help with cooking because she was an only wife, except for the short time during her first marriage when her sister was co-wife. The midwife usually stayed and looked after the infant for a few days, at least until the cord came off.

Coming Daylight always put on a belt of rawhide about a foot wide immediately after delivery and laced it up tighter each day. She said the Gros Ventre women were strict about this practice as it "put the figure back into place."

If a woman were able to rest quietly after childbirth the flow should stop in about two weeks. If she worked, it was longer, perhaps a month. At any rate, after the flow stopped, a woman wrapped a blanket around herself and someone then held under the blanket a pan of live coals on which medicine had been sprinkled. Woman claimed they felt much better after this "fumigation." There was also another medicine which Coming Daylight described as "good to clean you out after childbirth." This was made from a powdered root, a little pinch of which was put in a couple of quarts of water and turned the water about the color of tea. There was no bitter taste and the patient drank it like tea and instead of water.

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[834] It was said that Gros Ventre men did not resume marital relations until at least a month after the baby was born,—often they deferred the resumption of relations even longer.

853 There was medicine given to make the mother's milk come. It was made from the same root as that used in the Crazy Dance. [278] The infant was not put to the breast immediately, as someone else drew out the "first milk" (colostrum) and spit it out. "After [825] that, the milk would be the right blue color. Should a woman be all alone when her child was born, she might have puppies draw out that 'first milk.'" Cora believes it is absolutely necessary to follow this rule. When her own daughter, for example, delivered her firstborn, an old woman offered to draw off this "first milk," but the daughter refused—so now she can give milk only from one breast and has to supplement her infant's feeding with milk from a bottle. No water or oil was given the infant before its first nursing. They started the baby to nurse after the colostrum had been drawn off "because there is something in the mother's milk that cleans the baby out."

2: Flannery E-5 (1940-1948) 1953
NQ13 Gros Ventre NQ13

593 infant. Some siblings, for example, would try to plug the infant's mouth with a rag or some other object. An occasional child would be unusually jealous and resent all younger siblings. One of Coming Daylight's own boys was like that. He would try persistently to get ahead of his little brother. The mother would be lying down with the infant at her side, and this little boy would try to snuggle in between her and the infant. He stuck close to her and wanted to accompany her everywhere, even when she left the lodge at night to attend to her necessities,— and this was after he was old enough to know he should not follow her at such a time. One of Cora's children was like that at the time the information was being gathered, jealous of the other children in the family and following her everywhere.

853 One of the first solid foods a baby was fed was a ball of cooked rose-berries mixed with grease. This was put on the end of a stick in lollypop fashion. Marrow, guts and rose-berry soup were considered the best food for growing, healthy children.

854 A newborn infant is called a "sack-baby." The sack was made of fine buckskin, or of buffalo calfskin with the fur left on one side, and was laced up the front. It was made just the same way for a girl as for a boy. A piece of rawhide was put inside the sack to stiffen it, and some rags were placed between it and the child's body to stuff it up and prevent chafing. The board was rectangular, rounded at the top, and reached only to the baby's neck. They made a little round cap out of calfskin, with little fur earmuffs that tied under the chin. They used to decorate their baby sacks nicely and sewed little deerhoofs thereon,—"They liked to have something rattle on their clothing."

When placing the infant in the sack they were very careful that its feet and legs should be properly placed. Singer remarked that in the old days everybody's legs were nice and straight and that it is only these "diaper babies" around here now who are bow-legged.

854 Small children, including infants, were washed each morning, ●278 —in winter rubbed with snow,—and then powdered. As a powder, 237 buffalo chips were pounded on rawhide and then, "to sort of sterilize," hot stones were placed thereon. When the powdered chips were warmed, but not too hot, the stones were removed and the

2: Flannery E-5 (1940-1948) 1953
NQ13 Gros Ventre NQ13

baby was laid in the powder and rubbed under its arms, between its legs, under the toes, between the fingers,—wherever the baby might chafe. "The baby feels fine then and goes right to sleep." When no buffalo chips were available horse manure treated the same way was an adequate substitute. Fresh powder was put in the sack each day, and in the winter it was first heated.

Sometimes accidents happened. One time when a man named Fork (of a tree) was a baby, his grandmother was tending to him. She had heated the powdered chips in the sack with a hot stone and forgot to remove it. The baby cried and cried. Finally they unbound him and found that his toe was right against the hot rock. This injured his toe and he always walked with a peculiar gait. Cora has a scar on her buttocks which she thinks came from a similar accident.

If the father's sister failed to provide a sack and none was forthcoming from any other relative, the mother would wrap the infant in a skin and tie it with straps. Coming Daylight said that before her time they used a cradleboard. If they had a travois they would carry the baby on that. "Some, if they didn't have a cradleboard, used a piece of stiffened leather hooked over the saddle horn."

When the infant was old enough to move its arms, the arms were left free of wrappings. The infant was kept in the sack day and night. When not being carried about, it was hung either from one of the lodge poles inside the lodge, or swinging from the travois placed upright against the lodge. Lullabies were sometimes sung.* At night, the infant was right beside its mother, and the father usually slept in separate bedding so as not to crowd the child. When the powder in the sack was changed, they let the baby play around and stretch "because babies must have gotten tired staying in those sacks."

Toilet training was started when the infant was between six and twelve months old. "The baby is more alert and easier to handle then. You just guessed at the time and opened the sack and held the baby out, supporting it under the knees and thighs. The child would usually respond. If there were a delay, then you talked to him and made a hissing noise to encourage him. You

* Unfortunately no lullabies were recorded.

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

powers, intended more for the positive advantage of the keeper or his people, were customarily acquired during or after the transfer rite.

In the transfer rite the new keeper was taught how to doctor, especially in cases of fits, spasms and cramps. The peppermint beverage, now used by everybody for these maladies, was formerly a monopoly of the Flat Pipe keeper in his curing practice. Other doctoring powers were also conferred on him and he could use the hair rope from the Flat Pipe bundle as a potent medicine to cure with, but we could obtain no details on these points.

The keeper would pray to have good dreams and might sleep on the Pipe bed for the same purpose. His dreams, when told, were important news for his fellows, as through them the future could be foretold.

The keeper was also given power to summon, call or "snare" from a distance, enemies or reluctant friends. The Boy gave two instances of the use of this power, both from the lips of his father, Lame Bull. When Lame Bull, on learning of his election as Flat Pipe keeper fled to the hills, the ex-keeper so summoned him, using the Flat Pipe itself in the rite. The nine Flat Pipe songs were sung and at the end of each, the ex-keeper holding the Pipe at arm's length in both hands with the stem pointed upward and outward, sang the Hair Rope song, then twisted the stem tip in a vertical near-circle first upward and outward and then inward and downward in a sort of beckoning motion as if drawing something toward him, then downward and finally lowered the bowl toward (or to?) the ground.

On a later occasion during Lame Bull's keepership, on a war expedition against the Piegan he learned in a dream where they were located and was told that five of them would be killed. The night before the attack on the Piegan, using a common pipe and the above calling rite, thrice performed, with the pipe stem pointed toward the distant Piegan camp, invisible at the time to the Gros Ventre party, and singing the Hair Rope song, he "called" five of the Piegan, who, separated from the main Piegan body, were killed by the Gros Ventres.

The keeper and co-keeper also were given power to use in hunting buffalo, but we were able to obtain no details on the rite. The

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

276 would use tobacco in his prayers for the patient. If the patient survived but was still weak, the keeper made him smoke to get back his strength. So some of the other tribesmen learned to smoke. Gradually social (and recreative) smoking took its place together with ceremonial smoking.

[562] In earlier times, the women never smoked either ritually or socially. Even in rites where they had an important role, such as the inauguration of a new pipe keeper, they did not smoke, as women were considered secondary, not equal to men. Even as late as The Boy's and Thick's early boyhood in the decade before the last buffalo disappeared (1884), only the old women smoked, never the young girls. The spread of the custom among these old women was probably due to their discovery by experience that the smoking prescribed for maladies, such as, chronic headache, was good for the body. But even today, although women smoke non-ritually when alone or among themselves, they are not allowed to smoke at a Pipe rite, and, if wives are present when a man invites a group of men for a social visit or meal and he fills up his pipe to give his guests a smoke, he does not offer the pipe to the wives.

[17 824] Tobacco was used only in pipe smoking. It was sometimes smoked straight by old men and old women, and by the sick as a cure. But ordinarily the Gros Ventres smoked it mixed either with red willow, as did the Cree and Assiniboine, or preferably, and in the Flat Pipe rites always, with larb.

[431 609] Larb is "a ground plant that grows on hills and mountains." We could get no specimen for identification. After the tobacco and larb were mixed, a little more larb than tobacco, fat was worked into the mixture to season it. On taking leave from his Gros Ventre friends in 1940 the present author was given a small bag of this mixture as a token of peace and good will and found the mixture a very pleasant aromatic smoke.

●278 The wild parsley, associated with the Flat and Feathered Pipe and with the Crazy Lodge, was used as a powerful poison. It was greatly feared and was spoken of in undertones. Its preparation is a lost art. The whole plant was and is considered poisonous, but poison was prepared principally from the root, which was first

dried and seasoned, then pulverized, and used in a liquid. It was also used mixed with other things.

The Pipe keepers, and co-keepers, ex-keepers and ex-co-keepers, were immune and could handle it. But if others touched the plant or powder they would be seized at once with fits which only an actual or retired keeper or co-keeper could cure by working on him and blowing some of the powder on him. Some Gros Ventres, however, such as old Deafie, did not believe that wild parsley caused fits, but many cases are reported. One man, for instance, in recent times carried some in his hands to a dance, and during the dance got a fit and it took one of the ex-co-keepers to bring him out of it. Another man used wild parsley as a medicine in doctoring. Each participant in the Crazy Lodge used it. But originally its use was confined to Pipe keepers and co-keepers (see p. 52).

If one were scratched with an arrow that had been dipped in wild parsley infusion he would suffer spasms, fits and acute agony and would not live till morning. Such a poisoned arrow was tied by each Crazy Lodge dancer to his bow, apparently as a silent threat to enforce obedience and respect by the people during the lodge rites, but was thrown away after the dance was over.[6] These poisoned arrows were not used at any other time than the Crazy Lodge; never for instance, in Gros Ventre wars or raids on enemies.

Seasonal Rites

The three annual seasonal rites were in the olden days the major ceremonial events in Gros Ventre life according to The Boy, Thick and older informants. No vow was necessary to hold them. They were never omitted. They had to be performed. The seasonal rites have long since been given up. They were last carried out sometime in the late 1860's or early 1870's, while The Boy's father, Lame Bull, was keeper.

The three seasonal rites were held in the spring, fall and winter respectively. About April the various Gros Ventre bands, which

[6] Cf. Kroeber, 1908, pp. 207-08 regarding poisoned arrow.

1: Kroeber E-5 (1901) 1908
NQ13 Gros Ventre NQ13

787 832 mountain and asked the spirit that appeared to him for a love-medicine which would bring him the woman. Soon after, she would come to him and try to obtain his love, but usually he would reject her, for a time at least, by way of revenge.

A young middle-aged man of the present time is noted for his love-medicine. He tells the following. He was once in love with a woman who only reviled him. For a long time this was on his mind. Constantly thinking of her harsh treatment of him, he fasted in a number of places, and finally received supernatural power. Then the woman came to him. She kissed him on the cheek; but he said, "You have abused me," and he made her go away. Four times she came to him; only the fourth time did he consent to gratify her wishes. Since that time, he has frequently used his medicine. His present wife was living with a white trader, where she had every comfort and great abundance; but by his medicine he made her leave the trader for him. His wife, it would appear, looks upon his powers without jealousy. He sells the use of his medicine to young men for two horses. His young son is crippled, so that he would have difficulty in winning women; but his father is keeping the medicine for him, so that he will be able to possess any woman he desires. The objects used include several medicine-plants. Some of these appear to be used to incense the man who is making the [824] medicine. When a woman is unusually obdurate, wild parsnip (the root supposed to produce the peculiar state of mind of the crazy-dance) is employed by this man. When he begins to exert his influence on a woman, she becomes restless and sexually excited. She leaves the tent frequently, and will cohabit with any man. When the influence of the medicine is removed, she remains faithful to her lover.

MEDICINES AND PLANTS.

278 757 The following medicines, consisting chiefly of plants, are almost wholly family remedies, and, while no doubt also used by medicine-men, their supposed effects are generally known, and not connected with any personal supernatural experiences of the person using them. As the specimens were secured in winter, it was impossible to obtain material for botanical identification.

Wanouwasöö ("wart-medicine"), a root, is used for stomach-ache (specimen Museum No. 50-1800).

A root called ahaa^{n}tjiniça^{n} ("wood-like") is used for colic. This seems to be the root of a species of Asclepias (specimen Museum No. 50-1836).

A root called baasö ("red medicine," because it is reddish when fresh) is used for diarrhœa (specimen Museum No. 50-1914).

1: Kroeber E-5 (1901) 1908
NQ13 Gros Ventre NQ13

A plant called hăyaa"t[a] is used both as a perfume and as a medicine. Pieces of it tied by a string to the shoulder of the shirt give a pleasant smell. It is also laid in warm water without being boiled, and the water is then used as medicine for sore eyes (specimen Museum No. 50–1883). 278 757

In case of snow-blindness, charcoal is put around the eyes, and believed to be very efficacious.

The green stems of a plant containing a white juice are used for women who have no milk. The Arapaho use the same plant for a similar purpose, and call it "milk liquid."[1]

A root called băetset ("hand," on account of the peculiar conformation of the roots) is laid in very small quantity into cold water, which is drunk by women to insure easy child-birth (specimen Museum No. 50–1946). [844]

The flowers of a composita called niha"ăănon ("yellow-head") or tjitjixta"sibyiis60 are put on coals for a woman who has given birth. She stands above the fire to incense herself (specimen Museum No. 50–1944).

Another plant called niha"năănon ("yellow-head"), which grows close to the water, is boiled, and drunk for pain in the back or in the body (specimen Museum No. 50–1945).

A root called niitason ("sharp") is pulverized, and then applied to sores in the mouth and on the tongue (specimen Museum No. 50–1838).

A rock lichen called benaatsŏn is chewed for a sore mouth (specimen Museum No. 50–1874).

The root of tyătyăniçă is obtained from swampy land far to the north of the Gros Ventre habitat. The roots are soaked in water and the black portions removed. Then they are grated, mixed with water, and applied to the neck for sores (specimen Museum No. 50–1907).

A root called kouh'ya" is chewed until a sticky paste results, which is applied to sores (specimen Museum No. 50–1919).

A fungus called tsäädjina" is set on fire, and when glowing is applied to wounds or sores. It is also pulverized, and put on the gums of children when they are teething. It is said to grow on birch-trees, near the root (specimen Museum No. 50–1837). [752]

The roots of iniitsŏŏ are boiled and the water used to wash the part of the body which has been burned by the application of the glowing fungus tsäädjina" (specimen Museum No. 50–1856). [752]

Ibyaa"tou-leaves, which are also used as incense, are boiled in water. This is then applied to the body to allay pain (specimen Museum No. 50–1790). This medicine is the Arapaho niiba"tou or iba"tou (fir or similar leaves), used both as incense[2] and as medicine.[3]

[1] See Bulletin of the American Museum of Natural History, Vol. XVIII, Part IV, p. 438.
[2] Ibid., Vol. XVIII, Part I, p. 32.
[3] Ibid., Part IV, p. 420.

1: Kroeber E-5 (1901) 1908
NQ13 Gros Ventre NQ13

278
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Na^{n}kasö ("white medicine") is a fungus growing high on pine-trees. It has a general use for any disease (specimen Museum No. 50–1796).

The leaves of ka^{n}kadyikou, growing in the mountains, are boiled, and the tea used as medicine for various purposes (specimen Museum No. 50–1897).

The bark of iinaa^{n}söönïçou is either chewed in the native state, or boiled and drunk, for hemorrhages and pain in the back. The plant is said not to grow in the Gros Ventre country (specimen Museum No. 50–1943).

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Tawaa^{n}nasöö-root is used for pleurisy and heart-sickness. It is said to taste sweet. The root is either chewed, or boiled and drunk. This is the Arapaho häçawaanaxu, and is much used in the age-ceremonies of both tribes (specimen Museum No. 50–1855).

Juniper-berries (çää^{n}touwun) are a cure for asthma. They are either eaten entire, or they are pulverized and boiled, and the water drunk. The leaves, called "çää^{n}touwuusöö," are mixed with the root, and then used as a remedy for hemorrhage. The leaves are also used by the doctors to incense themselves before they begin to doctor (specimen Museum No. 50–1854).

The root called niäätä^{n}, used by the Arapaho ceremonially and as an ingredient for incense, is employed by the Gros Ventre as a remedy for tuberculosis and hemorrhages. It is said not to be used as incense. The root is boiled before being used. It is eaten in the solid state, or a decoction of it is drunk (specimen Museum No. 50–1793).

The root of naw'asöö ("fish medicine") is eaten for colds (specimen Museum No. 50–1794).

Niitsiça^{n} ("hollow root") is primarily a horse-medicine. It is given to horses to strengthen and refresh them. People also use a decoction of it as a remedy for colds (specimen Museum No. 50–1795).

Niha^{n}nisö ("yellow medicine") is used for colds. Either the root is eaten, or water in which it has been boiled is drunk (specimen Museum No. 50–1799).

A plant which grows north of the Gros Ventre country, and for which they appear to have no name, is used for colds and sore throat, a small quantity of the root being chewed (specimen Museum No. 50–1848).

A root called taw'haa^{n} is obtained from other tribes. The plant is said not to grow in the Gros Ventre country. It is pounded and used as snuff in order to clear the head in case of cold or headache (specimen Museum No. 50–1797).

The stems and leaves of waasöwahaa^{n}, a sweet peppermint, are used for headache. The plant is also drunk as tea (specimen Museum No. 50–1791).

The root called wanaa^{n}sübyaa^{n} ("smelling loud") is smoked in the pipe against headache (specimen Museum No. 50–1798).

1: Kroeber E-5 (1901) 1908
NQ13 Gros Ventre NQ13

A plant called tyäñänou is used as perfume, as a wash for the hair, and as a minor medicine. Bunches of the plant were used as perfume. A tea boiled of it is thought to make the hair grow while perfuming it. Such a tea is also poured into the nostrils as a remedy for headache (specimen Museum No. 50–1920).

Niibyouäxtjin is used as perfume. The stems and leaves are chewed and applied to the body (specimen Museum No. 50–1853).

Tsaa"sübin is used as perfume. It is chewed, and rubbed on the hair (specimen Museum No. 50–1792).

One ingredient of incense is the callosity from the leg of a horse above the knee. This is cut up fine, and burned with sweet-grass. It is also worn on the body on a string.

Pine-nuts or other conifer-seeds are used for pemmican (specimen Museum No. 50–1913).

For embroidery, dark fibrous water-plants, at"hin (the Arapaho atahina"), are used (specimen Museum No. 50 1891).

Quills are dyed yellow with a solution from a conifer-lichen, no doubt the widely used *Evernia vulpina*, called otsahaa" (specimen Museum No. 50 1873).

TRIBAL CEREMONIAL ORGANIZATION.

The Gros Ventre ceremonial organization is akin to that of the Arapaho with such differences as would be expected from the differences in language and the period of separation of the two tribes. The fundamental feature of this organization, the grouping of men by ages and the observance of a series of a half-dozen ceremonies in order according to age, is common to the two tribes. The ceremonies vary somewhat, and in a few cases their names or order have been changed; but among both tribes there are about six regular consecutive men's ceremonies, one or two that are preliminary or somewhat outside of this series, a single ceremony for women corresponding to those for men, and the sun-dance, which is included by the Indians in the enumeration of their grouped ceremonies, but differs from the others in not being connected with age, or with any society-like association of individuals.

Among the Gros Ventre the dancing-lodge for these ceremonies – which is erected in the centre of the camp-circle, and, like this, opens to the east – is constructed of two large tents. The lodge is open above, and appears to be oval or round in shape. The dancers, before beginning the ceremony, secure old men, who are called their "grandfathers," and are their instruct-

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

been previously described. Some additional data on tobacco and wild parsley as associated with the Feathered Pipe help fill out the picture.

The keeper of the Feathered Pipe raised tobacco, as did the very first keeper, whose tobacco patch was raided by the people after the great war exploit of his son, He-Who-Dreams-of-Bha'a.

If anyone but the keeper [or co-keeper] touched the "wild parsley" root the delinquent would get fits, out of which he could be brought only by the keeper working on him and "blowing this same stuff on him." Old Deafie did not believe all this and there were other skeptics, some of whom, even small boys, would touch "wild parsley" to test out the belief and would immediately have fits. Al Chandler had heard of many such cases, although he had never seen any himself.

Sitting High used always to carry a couple of pinches of wild parsley in a little buckskin pouch in his pocket to use against rattlesnakes. On one occasion when Al Chandler was about 18 years old he and his grandfather (Sitting High) were at Henry Martin's place on the Hays side of the Bear Paws. Al was eating cherries at the creek bank, saw a big rattlesnake, and shouted to his grandfather. The latter imitated the snake's angry rattle, wet the end of a six-foot willow stick and stuck it in a small bit of wild parsley, then touched the snake with this end, and so "knocked the snake stiff." Some time later Al went to the spot to look and there he found the rattler dead, "bloated and stinking." Al Chandler, on another occasion, near Snake Butte, saw his grandfather kill a rattler in the same manner, merely touching it with the wet parsley-treated end of a stick.

Among the skeptics was Little Man, son of Sitting High and Al's adoptive father. He would even eat "wild parsley." On one occasion, Little Man took Jimmy, Al's three or four-year-old son, with him to the creek to wash, and while there was about to give Jimmy a bit of the wild parsley to eat, "to give him the power to use," when Al happened to see what was going on and told Jimmy: "Don't, that is poison." Little Man laughed and said: "It won't hurt him. I am giving it to him. I was going to give him this power. What is the matter with you? Why don't you eat it?" But Al said:

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

"No, I might get fits." Little Man said: "I will eat it." This he then did. Al was worried about him and did not go to work, for he thought the old man would have fits, but actually nothing happened to him.

The Feathered Pipe was given originally by Bha'a or by the Supreme Being through Bha'a, who had control of thunderstorms. While individual petitioners in simpler rites such as covering the Pipe often addressed the Pipe itself in their prayers, and while in even more formal rites Bha'a was addressed, it appears to have been generally understood that the final word lay with the Supreme Being. The Pipe was given to pray through rather than to pray to, and Bha'a while exercising a certain autonomy in his office as ruler of thunderstorms exercised it as agent of and subordinate to the Supreme Being, and in the more formal ritual prayers of the Feathered Pipe, the Supreme Being's name always came first.

Feathered Pipe rites were carried out mostly and mainly, although not exclusively, to ask for rain and for protection against threatening thunderstorms or against lightning and destructive high winds during them, and sometimes for cessation of floods and rains. Often however major or minor rites were carried out, with or without previous promise or vow, for ends not connected with weather, to ask for cure in illness, escape from grave danger, safe return from a war expedition, and so forth. In times of drought, Bha'a would be asked for rain. In the more elaborate rites commonly held each spring, petition would be made "To have rain and [in recent decades] good crops and grass, . . . to bless the earth so everybody will be happy and healthy and no bad luck for anybody all summer, so they [all the people] will live 'till next spring,' that is, so when this time of the year comes around again they will be here."

The more solemn Feathered Pipe rites, those at least which involved the sweat-lodge ceremony and the unwrapping of the Pipe bundle, were performed only during the period of the year when thunderstorms could be expected, namely from spring through to fall, and never during the winter months. The Pipe could, however be "covered" at any time of the year. In contrast to the Flat Pipe cycle, seasonal rites proper did not occur, although some rite was

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

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757 sional individuals; supernatural remedies used only by professional medicine men or women with power.

Natural Remedies

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515 Both preventive and curative measures of the natural or rational order were numerous.

The most common preventive measure was the daily early morning plunge in the stream or roll in the snow by men, a practice carried out for hardening the body as well as for cleaning
[731] it. In small epidemics scattering and isolation were regularly resorted to in order to check the spread of the disease. The use of skunk fluid as a curative was more a Cree than a Gros Ventre procedure, but there was a Gros Ventre belief that skunk fluid diluted with water and put into the eyes of a person was a preventive and cure of snow-blindness. A mother, on knowing herself
[862] pregnant again, would cease nursing her infant lest it suffer from "bad stomach and diarrhea." Drinking the blood of a freshly butchered buffalo was looked upon as a preventive of tuberculosis.

757 Curative measures of the rational order were of many kinds. We recorded the following, but our list is far from exhaustive. All of them may best be classified as "domestic remedies," measures of common knowledge, resorted to by everybody who wished to use them, and not considered proprietary right of particular individuals.

757 Many herbal curatives came under this category.[3] The roots of
●278 "sweetheart briars," so called because the burrs stuck so tightly, were used for colds, and the deeper the root the stronger was the medicine.[4]

An infusion of peppermint is now used as a beverage by everybody for "fits, spasms and stomach disorders," although the medicinal use of peppermint was formerly the monopoly of Flat Pipe keepers. A very strong drink was made by boiling a certain root and just a little of it drunk as a cure for difficulty in urination.

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[3] Cf. list in Kroeber, 1908, pp. 224-27. We made no attempt in the field to
[171] get a full list of such herbal and other curatives.

[4] The Piegan, according to Coming Daylight and Singer, used these as "blood medicine."

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

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"Many people," The Boy remarked, "had died of this ailment as they were ashamed to tell they had it." According to Mary Ereaux, "a lot of times children were born with poor eyesight. If a fellow [adult] in those days had sore eyes he would be ashamed of it. It would have been a kind of disgrace. They had a kind of tea which they used as an eyewash."

For colds, the root of a briar, a plant with burrs smaller than "sand burrs," perhaps the "sweetheart briar" mentioned above, was chewed and the saliva swallowed. For "colds and sore throat, and teeth and bones," a bit of the root of a plant called "tastes-like-pepper" is broken off and kept in the mouth.

For head colds and headaches a snuff is made of the root of a large plant called "sneezer or pacifier,"[4] which grows up in the Rocky Mountains, and when snuffed up "it clears your head and mucus comes out. Every time you sneeze it kind of brings your cold out in a sweat."

Several plants used as fumigants or infusions for or by the mother before or after childbirth are described elsewhere.[5]

For children's dysentery (usually occurring in summer) and piles, Coming Daylight used a root called "stomach ache medicine," a root "which runs close to the surface of the ground." When one of her grandchildren "had piles from this summer dysentery" she heated a flat rock, saturated a cloth with water, sprinkled the medicine thereon, put the cloth on the hot rock to make steam, and held the child over it with its buttocks close to the steam. She also made a "tea" of the root and gave it to the child to drink. One treatment cured the piles. Coming Daylight remarked that she "wouldn't be without this medicine." This particular herbal curative is perhaps peculiar to her, and not in general use.

A curative called "fish medicine,"[6] "an old, old medicine," is a plant that grows in the water and is brought in from Minnesota.

"White medicine" has many curative uses. It is made from a "sort of sponge" [fungus] growing rarely on pine trees. When people find it, they throw stones at it and, being "kind of soft,"

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[4] Cf. Kroeber, 1908, 226.
[5] See Flannery, 1953, pp. 136, 138.
[6] Cf. Kroeber, 1908, 226, naw'asoo—for colds.

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

757 it drops off. It is powdered before use. Mary Ereaux' mother used
278. it, on a warm rag, for chickenpox. It was first gotten by a man who saw it in a dream and it said to him: "I am good for everything, to drink and to use externally too." It was this man who spread the knowledge of this medicine.[1]

For diarrhea a tea was made from the boiled roots of rose bush or cherry bush and drunk. For asthma and hay fever the vapor from juniper berries put in a pot of boiling water was considered helpful. Sage, in the very early days gathered and used only by sacred Pipe keepers, was later used by everybody: being rubbed and smelled for headache; the leaves especially the top ones, boiled and drunk for colds, coughs and tuberculosis.

The little daughter of Singer's husband, Iron Bucket, was "poisoned" [bewitched] on one occasion, when Singer was present, from some meat broth she had taken. After taking some of the broth, the little girl remarked "M-m-m this tastes funny." While Iron Bucket was telling stories, the little girl would interject from time to time the single word "moose." Finally she had a fit. They then gave her a lot of warm water as an emetic, and after she had vomited several times she recovered.

Raw liver and blood from a freshly butchered buffalo were considered as a cure for tuberculosis. Mary Ereaux' grandmother had told her that people would go after a man who had just butchered a buffalo to have him dip bits of the manifold in the warm blood and to have the children eat it as a delicacy.

Beaver oil from the oil sacs was used as medicine but we obtained no details.

[841] When a woman in her menses, or one who had been with a man the night before, entered the lodge of a sick person, the latter grew weaker. To protect the sick person fumigation was resorted to. Powdered beaver castor (always kept on hand if available, for this purpose) was put on live coals in a pan, and the patient without any clothing on, huddled beneath a blanket over the smoke so that it went all over the sick person's body.

757 Blood-letting was a common procedure, purely "rational" with no magic-religious element at all in it and calling for no "power"

[1] Cf. Kroeber, 1908, 226.